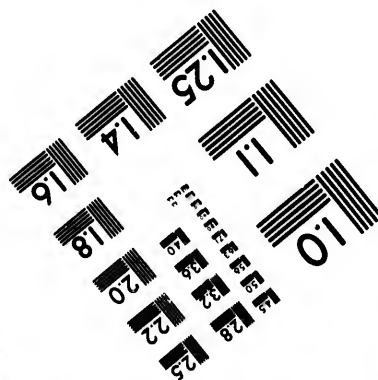
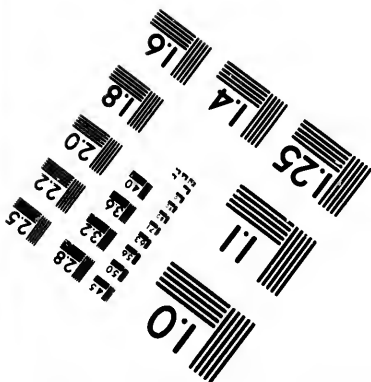
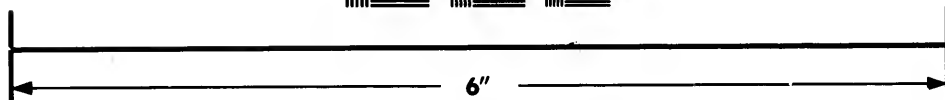
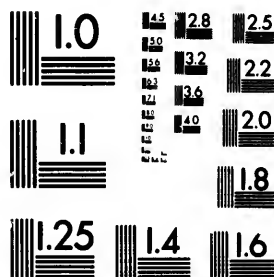


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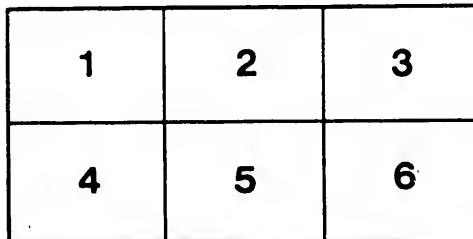
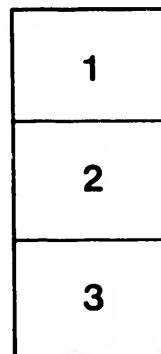
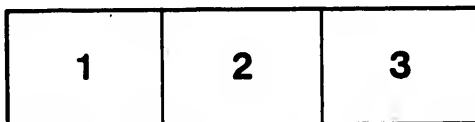
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AN
ABRIDGMENT
OF THE
QUEBEC
CATECHISM.

— APPROVED AND AUTHORISED.

QUEBEC :

Printed and sold by C. LE FRANÇOIS, at his Printing
Office, No. 9, Laval Street.

1828.

MEMORANDUM

MEMORANDUM

MEMORANDUM

MEMORANDUM

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JOSEPH OCTAVIUS PLESSIS,

Catholic Bishop of Quebec &c. &c.

UNTIL the new Edition of the Large Quebec Catechism be prepared, We approve and authorize the following Abridgment, as the only one which shall be allowed to be taught to children in the public Instructions of this Diocese, from the date hereof.

GIVEN at Quebec, this 22nd.
July, 1817.

**✠ J. O. Catholic Bishop
of Quebec.**

1848

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**EVENING AND MORNING PRAYERS to be
taught to children, at least in their
mother tongue.**

The Sign of the Cross.

† In the name of the
Father, and of the Son,
and of the Holy Ghost.
Amen.

† In nomine Patris,
et Filii, et Spiritus Sancti.
Amen.

The Lord's prayer.

OUR Father who art
in heaven.

1. Hallowed be thy
Name.

2. Thy kingdom come.

3. Thy will be done
on earth, as it is in hea-
ven.

4. Give us this day
our daily bread.

5. And forgive us
our trespasses, as we
forgive them that tres-
pass against us.

6. And, lead us not
into temptation.

7. But deliver us from
evil. Amen.

PATER Noster qui es
in caelis.

1. Sanctificetur no-
men tuum.

2. Adveniat regnum
tuum.

3. Fiat voluntas tua,
sicut in caelo et in terra.

4. Panem nostrum
quotidianum da nobis
hodie.

5. Et dimitte nobis
debita nostra, sicut et
nos dimittimus debito-
ribus nostris.

6. Et ne nos inducas
in tentationem.

7. Sed libera nos a
malo. Amen.

The Angelical Salutation.

HAIL Mary, full of grace, our Lord is with thee: blessed art thou amongst women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

AVE, Maria, gratiâ plena, Dominus tecum: benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus.

Sancta Maria, Mater Dei, ora pro nobis peccatoribus, nunc et in hora mortis nostræ.

Amen.

The Apostles' Creed.

1. **I** believe in God, the Father Almighty, Creator of heaven and earth.

2. And in Jesus Christ, his only Son our Lord.

3. Who was conceived by the Holy Ghost, born of the Virgin Mary.

4. Suffered under Pontius Pilate, was crucified, dead and buried.

5. He descended into hell, the third day he rose again from the dead.

6. He ascended into heaven, sits at the right hand of God, the Father Almighty.

1. **C**REDO in Deum Patrem Omnipotentem, Creatorem cœli et terræ.

2. Et in Jesum Christum Filium ejus unicum, Dominum nostrum.

3. Qui conceptus est de Spiritu Sancto, natus ex Mariâ Virgine.

4. Passus sub Pontio Pilato, crucifixus, mortuus et sepultus.

5. Descendit ad inferos, tertiâ die resurrexit à mortuis.

6 Ascendit ad cœlos, sedet ad dexteram Dei Patris Omnipotentis,

7. From thence he shall come to judge the living and the dead:

8. I believe in the Holy Ghost.

9. The holy Catholic Church, the Communion of Saints.

10. The forgiveness of sins.

11. The resurrection of the body.

12. And the life everlasting. Amen.

7. Inde venturus est judicare vivos et mortuos.

8. Credo in Spiritum Sanctum.

9. Sanctam Ecclesiam Catholicam, Sanctorum Communionem.

10. Remissionem peccatorum.

11. Carnis resurrectionem.

12. Vitam æternam. Amen.

The Confiteor.

I CONFESS to Almighty God, to the blessed Mary ever virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter & Paul, and to all the Saints, (and to you, Father,) that I have grievously sinned in thought, word & deed, through my fault, through my fault, through my exceeding great fault. Therefore I beseech the blessed Mary ever virgin, blessed Michael the Ar-

CONFITEOR Deo Omnipotenti, beatæ Mariæ semper virgini, beato Michaeli Archangelo, beato Joanni Baptistæ, sanctis Apostolis Petro et Paulo, et omnibus Sanctis, (& tibi, Pater,) quia peccavi nimis cogitatione, verbo et opere, meâ culpâ, meâ culpâ, meâ maximâ culpâ. Ideo precor beatam Mariam semper Virginem, beatum Michaelem Archangelum, beatum Joannem Baptistam, Sanctos Apostolos Petrum et

changel, blessed John the Baptist, the holy Apostles Peter and Paul, and all the Saints, (and you, Father,) to pray to the Lord our God for me.

May the Almighty God have mercy on us, and forgive us our sins, and bring us to everlasting life. Amen.

May the Almighty and merciful Lord give us pardon, absolution, and remission of our sins. Amen.

Paulum, et omnes Sanctos, (et te, Pater,) orare pro me ad Dominum Deum uostrum.

Misereatur nostri Omnipotens Deus, et, dimissis peccatis nostris, perducatur nos ad vitam æternam. Amen.

Indulgentiam, absolutionem & remissionem peccatorum nostrorum tribuat nobis Omnipotens et misericors Dominus. Amen.

An Act of Adoration.

O My God, I adore thee and acknowledge thee for my Creator and sovereign Lord, and the absolute Master of all things.

An Act of Faith.

O My God, I firmly believe all that the holy Catholic Church believes and teaches, because thou, who art truth itself, hast revealed it.

An Act of Hope.

O My God, relying upon thy pro-

mises and upon the merits of my Saviour, I hope with a firm confidence, that thou wilt grant me grace to observe thy commandments in this world, and to be rewarded in the next.

An Act of Love or Charity.

O My God, who art worthy of all love, for thy infinite perfections, I love thee with my whole heart, and I love my neighbour as myself for the love of thee.

An Act of Contrition.

O My God, I am heartily sorry for having offended thee, because thou art infinitely good and infinitely amiable, and because sin is displeasing to thee; pardon me through the merits of Jesus Christ my Saviour; I propose, with the help of thy holy grace, never more to offend thee, and to do penance.

An Act of Thanksgiving.

O My God, I thank thee for all the good I have received from thee, particularly for having created and redeemed me by thy Son, and made me a child of thy Church.

An Act of Oblation.

O My God, I have received all from thee; to thee I offer my thoughts, words, and actions, my life and all that I possess, and I desire to employ it in thy service alone.

An Act of Humility.

O my God, who resistest the proud and givest grace to the humble, keep down the motions of pride that arise in my soul and teach me to despise myself, who am but dust and ashes.

An Act of Demand.

O My God, infinite source of all good, give me what is necessary for the life and health of the body, but especially grace to do thy holy will in all things. Through Jesus-Christ Our Lord. Amen.

The ten Commandments of God.

I AM the Lord thy God who brought thee out of the Land of Egypt, out of the house of bondage.

1. Thou shalt not have strange gods before me; thou shalt not make to thyself a graven thing, nor the likeness of any thing that is in heaven above, or in the earth below, nor of things that are in the waters under the earth: thou shalt not adore nor worship them: I am the Lord thy God, strong, jealous, visiting the sins of the fathers upon the children, to the third and fourth generation of them that hate me: and shewing mercy to thousands of those that love me, and keep my commandments.

2. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that shall take his name in vain.

3. Remember to keep holy the Sabbath day.

4. Honour thy Father and thy Mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbour.

9. Thou shalt not covet thy neighbour's wife.

10. Thou shalt not covet thy neighbour's goods. *Exod. ch. 20th.*

The seven Commandments of the Church, are :

1. **T**o keep holy the festival days commanded.

2. **T**o hear mass, on Sundays and Holydays.

3. **T**o confess our sins, at least once a year.

4. Humbly to receive our Creator, at least at Easter time.

5. To fast during Lent, Vigils commanded, and Ember days.

6. To abstain from flesh meat, all Fridays and Saturdays.

7. To pay tythes to our Pastors.

In honour of the Holy Trinity.

GLORIA Patri, et Filio, et Spiritui Sancto.

Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum.

Amen.

GLORY be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end.

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A prayer to the Holy Virgin.

SUB tuum præsidium
confugimus, Sancta Dei
Genitrix: nostras de-
precationes ne despicias
in necessitatibus; sed
à periculis cunctis libe-
ra nos semper, Virgo
gloriosa et benedicta.

Amen.

WE fly to thy patro-
nage, O Holy Mother
of God, despise not our
prayers in our neces-
sities; but deliver us
always from all dangers,
O glorious and blessed
Virgin. Amen.

A prayer to our Guardian Angel.

ANGELE Dei, qui cus-
tos es meum, me tibi com-
missum pietate supernâ,
hodiè illumina, custo-
di, rege et gubernâ.

Amen.

O Angel of God, to
whose holy care I am
committed, enlighten,
defend, and keep me
this day from all sin and
danger. Amen.

Grace before meat.

BENEDICITE, Domi-
nus. Nos et ea quæ su-
mus sumpturi benedicat
dextera Christi. - In no-
mine Patris, &c.

BLESS us, O Lord, and
these thy gifts, which of
thy bounty we are about
to receive: through Christ
Our Lord. Amen.

In the name of the
Father, &c.

Grace after meat.

AGEMUS tibi gratias,
Omnipotens Deus, pro
universis beneficiis tuis;

WE give thee thanks,
O Almighty God, for
all thy benefits; who

qui vivis et regnas in | livest and reignest, world
 sæcula sæculorum. | without end. Amen.

Amen. In nomine | In the name of the
 Patris, &c. | Father, &c.

A prayer for the Dead.

<p>F IDELIUM animæ, per misericordiam Dei re- quiescant in pace. Amen.</p>	<p>M AY the departed souls of the Faithful, through the mercy of God, rest in peace. Amen.</p>
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ABRIDGMENT

OF THE CATECHISM.

NOTE — For children, and even for adults of little capacity, the questions preceded by this sign may suffice. The other questions are not above the capacity of children in general, who are preparing either for their first Communion, or for Confirmation, whether they can read or not.*

PRELIMINARY QUESTIONS.

- * Q. **A**RE you a Christian?
 A. Yes, by the grace of God.
 Q. By what were you made a Chris-
 tian?

A. By Baptism.

* Q. What is the mark of a Christian ?

A. The sign of the Cross.

* Q. Make the sign of the Cross.

A. † In the name of the Father, & of the Son, & of the Holy Ghost. Amen.

CHAPTER THE FIRST.

Of the Mysteries.

Q. **W**HAT do you mean by the word *Mystery* ?

A. By the word *Mystery*, I mean a truth that we do not comprehend, but which nevertheless we are obliged to believe, because God has revealed it.

Q. Which are the principal Mysteries of our Religion ?

A. The principal Mysteries of our Religion are the Mysteries of the Holy Trinity, of the Incarnation, and of the Redemption.

* Q. What is the Mystery of the Holy Trinity ?

A. One God in three persons, Father, Son, and Holy Ghost.

* Q. What is the Mystery of the Incarnation ?

A. The Son of God made man for us.

* Q. What is the Mystery of the Redemption?

A. Jesus Christ crucified for us.

Q. Where are those Mysteries to be found?

A. In the *Creed* or Symbol of the Apostles.

CHAPTER THE SECOND.

Of the Apostles' Creed.

* Q. SAY the Apostles' Creed.

In English,

In Latin.

I believe in God, | *Credo in Deum,*
&c.—page 6. | &c.—page 6.

Q. What mean the words *I believe*?

A. They mean: I hold for certain, I am fully persuaded, I am entirely convinced.

ARTICLE I.

Q. WHICH is the first article of the Apostles' Creed?

A. *I believe in God, the Father Almighty, Creator of heaven and earth.*

* Q. What is God?

A. God is a Spirit infinitely perfect,

* Q. Can there be many Gods, or many spirits infinitely perfect ?

A. No ; there can be but one alone.

* Q. Where is God ?

A. God is every where ; he fills heaven and earth.

Q. Why do you say, *I believe in God the Father* ?

A. To shew that the first person in God is called the Father.

Q. Are there several persons in God ?

A. Yes ; in God there are three persons, the Father, the Son and the Holy Ghost.

* Q. Is each of these three persons, God ?

A. Yes ; each of these three persons is God.

* Q. Are these three persons equal in all things ?

A. Yes ; they are equal in all things.

* Q. There are therefore three Gods ?

A. No ; the three divine persons make only one and the same God.

* Q. How so ?

A. Because they have but one and the same divine nature.

* Q. How is the mystery of one only God in three persons, Father, Son, and Holy Ghost, called?

A. It is called *the Mystery of the Holy Trinity*.

Q. Why is God called *Almighty*, in the first article of the Creed?

A. Because nothing is impossible to Him.

* Q. Does God see and know all things?

A. Yes; God sees and knows all things, even the most hidden thoughts of our heart.

* Q. Has God always been and will he always be?

A. Yes; for God is eternal.

Q. Why do you call him *Creator of heaven and earth*?

A. Because he created and made all things out of nothing; and because he is the absolute master thereof.

* Q. Is it God who created you and brought you into the world?

A. Yes; it is God who created me and brought me into the world.

• Q. Why did God create you ?

A. That I might know, love and serve him, and thereby obtain everlasting life.

ARTICLE 2.

Q. **W**HAT do you understand by the second article of the Creed, *And in Jesus-Christ, his only Son, our Lord ?*

A. I understand thereby, that God the Father, has begotten, from all eternity, an only Son, who is equal to him in all things.

Q. Is the Son of God also called the Divine Word, and the second person of the Holy Trinity ?

A. Yes ; he is.

Q. Is God the Son, of the same nature, as God the Father ?

A. Yes ; he is consubstantial to the Father, that is to say, of one and the same substance with him.

Q. How is the Son of God made man, called ?

A. He is called Jesus-Christ our Lord.

• Q. Is Jesus-Christ only man ?

A. No; he is God and man together.

* Q. There are therefore two natures in Jesus-Christ?

A. Yes; there is the divine; and the human nature.

Q. Are there two persons in Jesus-Christ?

A. No; there is but one person, which is that of the Son of God, or the second person of the Holy Trinity.

Q. Was Jesus-Christ always man?

A. No; it was about four thousand years after the creation of the world that the Son of God, who existed from all eternity, was made man and called Jesus.

Q. What is meant by *being made man*?

A. The meaning is, that he took a body and soul like ours.

Q. Why was the Son of God made man?

A. To redeem us.

Q. From what has he redeemed us?

A. From eternal damnation, to which we were all condemned by the disobedience of our first Father Adam.

Q. How is the Mystery of the Son of God, made man for us, called?

A. It is called the *Mystery of the Incarnation.*

ARTICLE 3.

Q. **W**HAT is meant by the third article of the Symbol, *Who was conceived by the Holy Ghost, born of the Virgin Mary?*

A. By the third article is meant, that Jesus-Christ was conceived by the operation of the Holy Ghost in the womb of a Virgin, named Mary, and that of her he was born into the world.

Q. On what day was Jesus-Christ born?

A. He was born on Christmas day.

Q. How long did Christ remain visible on earth?

A. About thirty-three years.

Q. What did Jesus-Christ do upon earth?

A. He taught men to lead a holy life, and by his merits, procured them grace to that effect.

ARTICLE 4.

Q. WHICH is the fourth article of the Creed?

A. *Suffered under Pontius Pilate, was crucified, dead and buried.*

* Q. What did Jesus-Christ suffer?

A. He was insulted, despised, scourged, crowned with thorns, and abandoned by all men.

Q. What do you mean by *Pontius Pilate*?

A. Such was the name of the Governor of Judea, under whom Jesus-Christ suffered.

* Q. Why do you add *Was crucified dead and buried*?

A. Because Jesus-Christ was nailed to a Cross, upon which he expired, and was afterwards laid in the tomb.

* Q. What is death?

A. Death is the separation of the soul from the body.

* Q. On what day did Jesus-Christ suffer death?

A. On Good-Friday.

* Q. How is the Mystery of the death

of Jesus-Christ upon the Cross, for us, called ?

A. *The Mystery of the Redemption.*

ARTICLE 5.

Q. **W**HAT do you mean by the fifth article of the Creed, *He descended into Hell?*

A. I mean that the soul of Jesus-Christ, after his death, descended into that place of rest called *Limbo*, where the souls of the Just, who had died from the Creation of the world, were detained.

Q. Why did Jesus-Christ descend to *Limbo* ?

A. To announce to them their delivery, which was the fruit of his sufferings and death.

Q. Why do you add, *The third day he rose again from the dead ?*

A. Because Jesus-Christ rose again, and came living out of the grave, the third day after his death.

Q. What is meant by the word *Resurrection ?*

A. The reunion of the soul with the body.

* Q. On what day did our Lord rise from the dead?

A. On Easter-day.

ARTICLE 6.

Q. **W**HAT is signified by the sixth article of the Creed, *He ascended into heaven, sits at the right hand of God, the Father Almighty?*

A. It signifies, that Jesus-Christ, after his Resurrection, ascended into heaven in body and soul to reign gloriously, at the right hand of his Father; that is to say, to hold, as man, the first place near him.

* Q. On what day did Jesus-Christ ascend to heaven?

A. On Ascension day, forty days after his Resurrection.

* Q. Where is Jesus-Christ at present?

A. Jesus-Christ, as God, is every where; as man, he is in heaven, and in the Blessed Sacrament.

Q. What does Jesus-Christ do in heaven?

A. Jesus-Christ, in heaven, as man, adores God the Father, and intercedes

for us ; as God, he sends us from thence his Holy Spirit and his graces.

Q. On what day did Jesus-Christ send, in a particular manner, the Holy Ghost, to his Church ?

A. On Whit-Sunday, the tenth day after his Ascension.

ARTICLE 7

* Q. **IS** Jesus-Christ to come again upon earth ?

A. Yes ; Jesus-Christ will come upon earth, at the end of the world, for the General Judgment, as we learn from the seventh article of the Creed, *From thence he shall come to judge the living and the dead.*

* Q. Is the General Judgment the only one we shall have to undergo ?

A. No ; it will be preceded by the Particular Judgment.

* Q. When will the Particular Judgment take place ?

A. Immediately after death.

Q. When shall we die ?

A. When it will please God.

* Q. What will become of our body after death?

A. It will return into dust.

Q. And what will become of our soul?

A. It will immediately appear before God to be judged.

Q. Upon what will it be judged?

A. Upon the good or evil it shall have done, while in this life.

Q. What will become of the soul after the Particular Judgment?

A. It will go either to heaven, or to hell, or to purgatory, according to its merits.

ARTICLE 8.

Q. **W**HAT do you mean by the eighth article of the Creed, *I believe in the Holy Ghost?*

A. By this article we are taught to believe, that in God, besides the Father and the Son, there is a third person called the Holy Ghost.

* Q. Is the Holy Ghost God, as well as the Father and the Son?

A. Yes; he is equal to them in all things.

ARTICLE 9.

Q. SAY the ninth article of the Creed.

A. *The Holy Catholic Church, the Communion of Saints.*

§. 1.

* **Q.** What is the Catholic Church?

A. The Catholic Church is the Society of the Faithful, united together by the profession of the same faith, the participation of the same Sacraments, and the submission to the same lawful Pastors.

Q. Where is that Society which you call the Church, to be found?

A. Wherever there are Catholics.

* **Q.** Who established the Church?

A. Jesus-Christ, who is the invisible head thereof.

Q. Who enlightens and governs it?

A. The Holy Ghost.

* **Q.** Who are its lawful Pastors?

A. The Pope, the Bishops, and the Priests, who have received their ordination and mission from them.

Q. What do you mean by our Holy Father the Pope?

A. By the Pope, I mean the Bishop of Rome, the first of Bishops, the Successor of Saint Peter, the centre of Catholic unity, and the visible head of the Church.

*** Q.** Are there many Catholic Churches?

A. No; there is but one Catholic Church, which is the Roman Church, out of which there is no salvation.

Q. What is to be thought of those societies calling themselves *Churches*, that do not profess the same faith with us, nor submit to the same Pastors?

A. They are but human institutions, which only serve to mislead men, and can never conduct them to God.

§. 2.

Q. What do you mean by *the Communion of Saints*?

A. I mean the communication that exists amongst all the members of the Catholic Church.

Q. In what does that communication or communion consist?

A. The Communion of Saints consists in this, that all the spiritual advantages of the Church are common to all the Faithful.

Q. Do we communicate with the Saints in Heaven?

A. Yes; we beseech them to intercede for us with God.

Q. Are we in communion with the souls in Purgatory?

A. Yes; we offer up our prayers, our good works, and the Holy Sacrifice of the Mass to God for their delivery.

* Q. What is Purgatory?

A. Purgatory is a place of punishment, where some souls suffer for a time, before they can enter Paradise.

ARTICLE 10.

Q. **W**HAT do you mean by the tenth article of the Creed, *The forgiveness of Sins*?

A. I mean that Jesus-Christ has given to his Church the power of remitting sins.

§. 1.

* Q. What is Sin?

A. A disobedience to God.

Q. Are there several kinds of Sins?

A. Yes; original and actual Sin.

* Q. What is original Sin?

A. Original Sin is that which we bring with us into the world, and of which we became guilty by the disobedience of our first Parents.

* **Q.** How is original Sin remitted?

A. By the Sacrament of Baptism.

Q. Does Baptism remit original Sin only?

A. It remits besides, all the actual Sins committed before its reception.

* **Q.** What is actual Sin?

A. That which we commit by our own free will.

Q. How are actual Sins, committed after Baptism, done away?

A. By the Sacrament of Penance.

* **Q.** Are all actual Sins the same?

A. No; some kill the soul by depriving it of sanctifying grace, and are called *mortal Sins*; there are others which only weaken, but do not destroy sanctifying grace; and these are called *venial Sins*.

Q. How many mortal Sins are necessary to deserve Hell?

A. One only.

§. 2.

Q. How many Capital Sins are there ?

A. There are seven, to wit, *Pride, Avarice, Luxury, Envy, Gluttony, Anger and Sloth.*

Q. Why are they called *Capital* ?

A. Because they are the source of all other Sins.

Q. What is *Pride* ?

A. *Pride* is an inordinate esteem of ourselves, which leads us to despise others.

Q. What is *Avarice* ?

A. *Avarice* is an inordinate love of earthly things.

Q. What is *Luxury* ?

A. *Luxury* is an inordinate love of carnal pleasures.

Q. What is *Envy* ?

A. *Envy* is a sadness at another's good.

Q. What is *Gluttony* ?

A. *Gluttony* is an inordinate love of eating and drinking.

Q. How is the sin of *Gluttony* most frequently committed ?

A. By the immoderate use of intoxicating liquors; this is what is called the sin of *Drunkenness*.

Q. What means should be taken to avoid the sin of *Drunkenness*?

A. Two principal ones: 1st. Never to go into a tavern without necessity. 2d. To take no intoxicating liquors between meals.

Q. What is *Anger*?

A. *Anger* is a violent motion of the soul, urging us to seek revenge.

Q. What is *Sloth*?

A. *Sloth* is a voluntary dislike of labour, and a wilful neglect of the duties of our calling.

ARTICLE II.

Q. **W**HAT is signified by the eleventh article of the Creed, *The Resurrection of the body*?

A. It signifies that, at the end of the world, all the dead will arise to appear at the general Judgment.

Q. Why will the dead rise again?

A. To receive in their bodies the reward of their good works or the punishment of their sins.

ARTICLE 12.

Q. **W**HAT is the *everlasting life*, expressed in the last article of the Creed?

A. It is a life which will never end.

Q. Will this life be happy or unhappy?

A. It will be infinitely happy in heaven : or infinitely unhappy in Hell,

* Q. What is Heaven?

A. Heaven is a place of bliss, where, seeing and loving God, we shall enjoy eternal happiness.

* Q. Who are they who go to Heaven?

A. They who have not offended God; or who, after having offended him, have done penance.

* Q. What is Hell?

A. Hell is a place of torments, where the wicked shall be eternally punished with devils, and damned souls.

* Q. Who are the wicked, who go to Hell?

A. They who die in mortal sin.

CHAPTER THE THIRD.

The Commandments.

* Q. **W**HAT must we do to obtain Heaven?

A. We must keep the Commandments of God and of the Church.

ARTICLE I.

Of the Commandments of God.

* Q. **H**ow many are the Commandments of God?

A. Ten.

* Q. Say the ten Commandments.—
See page 10.

* Q. Give me an abridgment of the ten Commandments.

A. An abridgment of the ten Commandments, is contained in these few words: *Thou shalt love the Lord thy God with thy whole heart, and thy neighbour as thyself, for the love of God.*

§. I.

Q. Say the first Commandment.

A. *I am the Lord thy God, thou shalt not have strange Gods before me.*

Q. What are we commanded by the first precept of the Decalogue?

A. We are commanded, 1st. to believe in God.—2d. To hope in him.—3d. To love him with all our heart.—4th. To adore him alone.

Q. By what virtue do we believe in God ?

A. By the virtue of Faith.

* **Q.** By what virtue do we hope in God ?

A. By the virtue of Hope.

* **Q.** Which is the virtue that makes us love God with all our heart ?

A. The virtue of Charity.

* **Q.** How are those three virtues called ?

A. They are called Theological virtues.

* **Q.** Make an act of Faith.

A. Act of Faith.—O my God, I believe, &c. *see page 8.*

* **Q.** Make an act of Hope.

A. Act of Hope.—O my God, relying upon, &c. *see page 8.*

* **Q.** Make an act of Charity.

A. Act of Charity.—O my God, who art, &c. *see page 9.*

* **Q.** Make also an act of Adoration.

A. Act of Adoration.—O my God, I adore thee, &c. *see page 8.*

* **Q.** Is it lawful to adore any thing besides God ?

A. No; to God alone the supreme homage of our hearts and minds is due.

Q. Do we not adore the Saints?

A. No; we only revere and invoke them, as the friends of God.

Q. Is not the invocation of the Saints injurious to the mediation of Jesus-Christ?

A. No, by no means; because it is always through J. C. that the prayers of the Saints and ours are presented to God.

* **Q.** Is it lawful to honour the Relicks and Images of the Saints?

A. Yes; and this has always been practised in the Catholic Church.

Q. What advantage do we derive from honouring the Relicks and Images of the Saints?

A. The principal advantage is this, that the presence of their Relicks and Images excites us to imitate their virtues.

§. 2.

Q. Say the second Commandment.

A. *Thou shalt not take the name of the Lord thy God in vain.*

Q. What are we forbidden by the second Commandment?

A. We are forbidden to make rash, unjust, or false Oaths.

Q. What is an Oath?

A. An Oath is an act of religion, by which God is called to witness the truth of what is affirmed or promised.

Q. When is an Oath rash?

A. An Oath is rash, when made lightly, without necessity, and for things of little importance.

*** Q.** What precaution should we take against swearing rashly?

A. Never to swear, but when required by a lawful superior.

Q. When is an Oath unjust?

A. An Oath is unjust when it is taken to do an unlawful thing.

Q. Is he who binds himself by an Oath to steal, to kill, or to beat another, obliged to keep his Oath?

A. No, by no means; he would commit a new sin by accomplishing it.

Q. When is an Oath false?

A. An Oath is false, when the person who takes it, knows it to be against

the truth ; and this is what is called a *false Oath or Perjury.*

* Q. Is a false Oath, a great sin ?

A. Yes ; it is an enormous crime ?

Q. What is Blasphemy ?

A. An injurious word against God, or the Saints, or against holy things.

Q. Is it a grievous sin to pronounce certain words known in vulgar language by the name of *Oaths* ?

A. Many of these Oaths are but indecent words ; many are criminal, and border upon Blasphemy. All may become scandalous by their circumstances ; wherefore all good Christians should abstain from uttering them.

Q. What is a Vow ?

A. A Vow is a promise made to God, to honour him, or his Saints, by some pious action.

* Q. Are we obliged to accomplish our Vows ?

A. Yes ; otherwise we should sin.

* Q. What precaution should we take to avoid making Vows rashly ?

A. Never to make any, without consulting our Confessors.

§. 3.

Q. Say the third Commandment.

A. *Remember to keep holy the Sabbath day.*

Q. To what are we obliged by the third Commandment?

A. To sanctify the Sundays by prayer, good works, and holy repose.

§. 4.

Q. Say the fourth Commandment.

A. *Honour thy Father and thy Mother.*

Q. What are we obliged to by the fourth Commandment?

A. We are commanded thereby, to honour our Superiors, particularly our father and mother.

Q. In what does the honour we owe to our father and mother consist?

A. It consists in loving, respecting, obeying and assisting them in their necessities.

Q. Why is it added, *That thou mayest live long in the land, &c.?*

A. Because God has attached a particular blessing to the accomplishment of this precept.

Q. Are we obliged to honour the King, and to accomplish in temporal things, the orders that come from him or his representatives?

A. Yes; and this obligation is a part of Christian morality.

Q. What do we owe to our Ecclesiastical Superiors?

A. We owe them respect, love and obedience in what concerns religion and salvation.

§. 5.

Q. Say the fifth Commandment.

A. *Thou shalt not kill.*

Q. What is forbidden by the fifth Commandment?

A. We are forbidden to kill, beat, ill treat, or scandalise our neighbour, or, even, to have the intention of so doing.

Q. What is meant by giving scandal to our neighbour?

A. The drawing him into evil, or the hindering him from doing good.

§. 6.

Q. Say the sixth Commandment.

A. *Thou shalt not commit Adultery.*

Q. What are we forbidden by the sixth Commandment ?

A. All kinds of lewdness and immodesty on ones-self or others.

§. 7.

Q. Say the seventh Commandment.

A. *Thou shalt not steal.*

Q. What is forbidden by the seventh Commandment ?

A. To take away, or retain unjustly the goods of our neighbour ; or to do him any injustice.

Q. What is he obliged to who has caused any damage to his neighbour ?

A. He is obliged to make restitution?

§. 8.

Q. Say the eighth Commandment,

A. *Thou shalt not bear false witness against thy neighbour.*

Q. What is forbidden by the eighth Commandment ?

A. It forbids to lie, to bear false witness against our neighbour, to judge rashly, to insult or defame him by slander or calumny.

§. 9.

Q. Say the ninth Commandment.

A. *Thou shalt not covet thy neighbour's wife.*

Q. What is forbidden by the ninth Commandment?

A. To consent to any unclean thoughts or lustful desires of the flesh.

§. 10.

Q. Say the tenth Commandment.

A. *Thou shalt not covet thy neighbour's goods.*

Q. What is forbidden by the tenth Commandment?

A. All desires of our neighbour's goods.

Q. Who are they that are most exposed to transgress the tenth Commandment?

A. They who are jealous of the credit and prosperity of others.

ARTICLE 2.

Of the Commandments of the Church.

Q. **A**RE all Christians obliged to observe the Commandments of the Church?

A. Yes; because according to the doctrine of J. C. he that will not hear

the Church, must be considered as a heathen and a publican.

Q. Who made the Commandments of the Church?

A. The body of the Chief Pastors.

* Q. How many principal Commandments of the Church are there?

A. There are seven, to wit, *see p. 12.*

§. 1.

Q. Say the first Commandment of the Church.

A. *To keep holy the Festival days commanded.*

Q. What is enjoined us by the first Commandment of the Church?

A. We are bound to sanctify the Feasts of obligation, in the same manner, as we are obliged to sanctify the Sundays.

§. 2.

Q. Say the second Commandment of the Church.

A. *To hear Mass, on Sundays and holy days of obligation.*

Q. What is prescribed by the second Commandment of the Church?

A. *To assist, on Sundays and Holy-*

days of obligation, at Mass, and particularly at the Parochial or Parish Mass.

§. 3.

Q. Say the third Commandment of the Church.

A. *To confess our sins, at least once a year.*

Q. What is commanded by the third precept of the Church?

A. By this precept all the Faithfull, when arrived at the age of discretion, are bound to confess their sins, at least once a year.

§. 4.

Q. Say the fourth Commandment of the Church. [&c.

A. *To receive the blessed Sacrement, at Easter time.*

Q. What is commanded by the fourth precept of the Church?

A. *1st. To communicate, at least once every year, with suitable dispositions. — 2d. To make this communion during Easter-fortnight, and in the Parish Church.*

§. 5.

Q. Say the fifth Commandment of the Church.

A. *To keep Lent, Ember days, &c.*

Q. What are we commanded by the fifth Commandment of the Church?

A. To fast three days in each Ember week, the Vigils of certain Feasts, and every during Lent, except the Sundays.

§. 6.

Q. Say the sixth Commandment of the Church.

A. *To abstain from flesh meat, on Fridays and Saturdays.*

Q. What is commanded by the sixth Commandment of the Church?

A. To abstain from flesh meat, all the Fridays and Saturdays of the year, with the Sundays in Lent, Saint Mark's day, and the three Rogation days.

Q. Is there the same obligation to abstain from flesh meat on Saturdays as on Fridays.

A. Yes; except the Saturdays between Christmas and Candlemas, during which time, the use of flesh meat is permitted.

Q. Has not the feast of Christmas some privilege in this respect?

A. Yes; it is always lawful to use

flesh meat on Christmas day, even when this feast falls upon Friday or Saturday.

Q. Is abstinence from flesh meat prescribed every fast-day?

A. Yes; always.

Q. What is to be thought of those who scarce ever fast; who use flesh meat a part of Lent, and on the Saturdays throughout the year?

A. It is to be thought they act in this manner from some weighty reasons, either of health or poverty; and after having consulted their pastors; otherwise they would be very guilty.

§. 7.

Q. Say the seventh Commandment of the Church.

A. *To pay tythes and dues faithfully to the Church.*

Q. What is the sense of the seventh Commandment of the Church?

A. That the Faithful are obliged to pay tythes, oblations and other authorized dues to defray the expency of divine worship, and maintain their pastors.

* Q. Do the Commandments of the

Church oblige under pain of mortal sin?

A. Yes ; and this ought to strike terror into the hearts of all those Christians, who observe them badly.

CHAPTER THE FOURTH.

Of Prayers.

Q. **A**RE we in need of any help to observe the Commandments ?

A. Yes ; we need the grace of God.

Q. How may we obtain the grace of God ?

A. By Prayer.

* Q. What is Prayer ?

A. Prayer is an elevation of our heart and mind to God, to pay him our homage and to beg of him what we stand in need of.

* Q. When we recite a form of prayer without attention and devotion, do we pray ?

A. No ; this is not praying ; because then neither the heart, nor mind is elevated to God, nor do we ask any thing of him.

ARTICLE I.

* Q. WHICH is the most excellent of all prayers?

A. The *Pater Noster*, or the Lord's Prayer, taught us by J. C. himself.

Q. Say the Lord's Prayer.

In English.

In Latin.

Our Father, &c. | *Pater Noster* &c.
page 5. | page 5.

Q. To whom do we speak, when we say, *Our Father*?

A. To God.

Q. Why do we call God, *Our Father*?

A. Because he is the Creator of all things, the Father of all men, and particularly of Good Christians.

Q. Why do we add, *who art in heaven*, whereas God is every where?

A. Because we consider heaven to be, in a particular manner, the throne of his glory.

§. 1.

Q. What do we ask of God, when we say, *Hallowed be thy name*?

A. By this we beg that God may be known, served and adored by the whole world; and that his name may be pronounced with the greatest respect.

§. 2.

Q. What do we ask of God in this petition, *Thy Kingdom come?*

A. In this petition we beg that God may reign in our hearts in this life by his holy grace, and we with him forever in Heaven.

§. 3.

Q. What do we ask by these words, *Thy will be done on earth as it is in heaven?*

A. By this we beg that God would grant us grace to obey him here on earth, as the Saints and Angels do in heaven.

§. 4.

Q. What do you ask, when you say, *Give us this day our daily bread?*

A. By this petition we beg of God to supply our wants of each day, both for soul and body.

§. 5.

Q. What do we ask by these words, *And forgive us our trespasses?*

A. We beg of God thereby, that he would be pleased to grant us the pardon of all our sins,

Q. Why do you add, *As we forgive them that trespass against us?*

A. We consent thereby, that God would refuse to pardon us, if we do not pardon others the injuries they may have done us.

§. 6.

Q. What do we ask by this petition, *And lead us not into temptation?*

A. By this we beg of God to preserve us from temptations, or give us strength to overcome them.

§. 7.

Q. What do we beg, in fine, by these words, *But deliver us from evil?*

A. We pray, that God would deliver us from all evil, particularly from that of sin and eternal death.

ARTICLE 2.

The Angelical Salutation.

Q. **W**HY do we pray so often to the Blessed Virgin?

A. Because she is the most powerful protectress we have in Heaven.

Q. Should we have as much confidence in her as in Jesus-Christ?

A. No; because Jesus-Christ is God, and the Blessed Virgin is not.

Q. Does she offer our prayers to God through herself?

A. No; she can only offer them through Jesus-Christ who is the only Mediator between God and man.

Q. By what prayer does the Church ordinarily invoke the Blessed Virgin?

A. By the Angelical Salutation, called also the *Ave, Maria*, or *Hail, Mary*.

• Q. Say the Angelical Salutation.

In English.

In Latin.

Hail, Mary, &c. | *Ave, Maria, &c.*
page 6. | page 6.

Q. How many parts are there in the Angelical Salutation?

A. Three.

§. 1.

Q. Which is the first part of the Angelical Salutation?

A. The words by which the Angel Gabriel announced to the Blessed Virgin Mary the Mystery of the Incarnation: *Hail, full of grace, the Lord is with thee.*

§. 2.

Q. Which is the second part of the Angelical Salutation?

A. The words of St. Elizabeth, when she received the visit of the Blessed Virgin; *Blessed art thou among women, & blessed is the fruit of thy womb, Jesus.*

§. 3.

Q. Which is the third part of the Angelical Salutation?

A. The words which were added by the piety of the Faithful and approved by the Church; *Holy Mary Mother of God, pray for us sinners, now and at the hour of our death.*

Q. Why do you call the Virgin Mary, *Mother of God*?

A. Because she conceived and brought forth Jesus-Christ, the Son of God, and second person of the Holy Trinity.

ARTICLE 3.

The Rosary.

Q. **W**HAT is the Rosary?

A. The Rosary or Psalter of the Blessed Virgin, is a prayer chiefly composed of one hundred and fifty *Hail Marys*.

Q. How is the Rosary divided?

A. Into fifteen parts.

Q. What does each part contain?

A. One *Pater Noster*, or *Our Father*, with ten *Ave Marias* or *Hail Marys*, to which is added the *Gloria Patri* or *Glory be to the Father*, &c.

Q. What is the *Chapelet* or *Beads* of the *Blessed Virgin*?

A. It is the third part of the *Rosary*, or fifty *Hail Marys*.

Q. What precedes the fifty *Hail Marys*?

A. The *Sign of the Cross*, the *Creed* or *I believe in God*, three *Hail Marys* and the *Gloria Patri*.

Q. Why three *Hail Marys*?

A. To honour the relation of the *Holy Virgin* with the three persons of the *Blessed Trinity*.

Q. Is there any virtue in the number of *Our Fathers*, *Hail Marys* or *Gloria Patri* which composed the *Beads*?

A. No; the *Beads* derives all its virtue from the excellent prayers which it contains, and from the spirit of fervour with which it is recited.

Q. Is it not useless to recite the same prayers so often?

A. No; provided the heart join with the lips.

Q. What particular advantage is found in the Beads.

A. It is of great service to persons who cannot read.

Q. How is the Beads concluded?

A. By the prayer *Sub tuum præsidium*, or *We fly to thy patronage*, &c. page 13.

CHAPTER THE FIFTH.

Exercise of a Christian Life.

ARTICLE I.

Q. **W**HAT should a Christian do every day of his life?

A. If he wishes to lead a holy life, he must every day,

1^o. On awaking in the morning, make upon himself the Sign of the Cross and say, *O my God, I offer thee my heart.*

2^o. Having cloathed himself modestly, he should kneel down and say his morning prayers.

3^o. Hear Mass, if he can conveniently.

4^o. Apply himself to the affairs of his calling.

5°. Take his meals with sobriety and temperance, saying Grace, *page 13*, before and after meat.

6°. Help the poor according to his means.

7°. Examine his conscience and say evening prayers at the proper hour, and, as much as possible, with the whole family. [actions?]

Q. How ought he to sanctify his

A. By offering them to God.

Q. What is he to do in the troubles and contradictions of life?

A. He should suffer them with patience in expiation of his sins, and unite them to the sufferings of Jesus-Christ.

Q. What should he do in time of temptation?

A. Recommend himself to God, and avoid such discourses and objects as might entice him to evil.

Q. If he fears that he has fallen into mortal sins, what should he do?

A. Humble himself immediately, beg pardon of God, and go to Confession, as soon as possible.

Q. What conduct should he pursue

with respect to amusements and pleasures?

A. Not to indulge more in them than they are necessary and innocent.

ARTICLE 2.

Q. V **HAT** ought a Christian to do on Sundays and Holy-days?

A. He ought to abstain from all servile works, from play, from journeys, on account of his temporal affairs; he ought to assist at the Parish Mass, at Vespers, and at the Christian instruction given on those days.

Q. What is it expedient for him to do every month?

A. To confess his sins, and communicate according to the advice of his Confessor.

Q. Take a more particular review of his conscience, in order to prepare himself for the Paschal or Easter communion.

Q. How should we conduct ourselves during the time of sickness?

A. We should receive our sickness with resignation to the Will of God;

and if it be dangerous, prepare ourselves religiously for death.

Q. What should we do when one of our friends or relations is dangerously sick?

A. We should exhort him to settle his affairs, send for a Priest. and receive the last Sacraments.

CHAPTER THE SIXTH.

Of the Sacraments.

* Q. **W**HAT is a Sacrament?

A. A Sacrament is a sensible or outward Sign instituted by Our Lord Jesus-Christ, in order to sanctify us.

Q. Why do you say that a Sacrament is a sensible Sign?

A. It is a Sign, because it signifies the grace it produces in us; and it is sensible or outward, because it falls under the observation of our senses.

* Q. How many Sacraments has Jesus-Christ instituted?

A. Seven; to wit, *Baptism, Confirmation, Eucharist, Penance, Extreme-Unction, Holy Order and Matrimony,*

Q. Can we receive the same Sacra-

ments more than once?

A. Yes; all, except Baptism, Confirmation and Orders.

* Q. Which are the Sacraments, that must be received in the state of Grace?

A. All except Baptism & Penance.

* Q. What would follow, if the other Sacraments were received in the state of mortal sin?

A. The guilt of Sacrilege.

Q. What is a *Sacrilege*.

A. The profanation of a holy thing; and the more holy the thing is, the greater is the Sacrilege.

ARTICLE I.

Of Baptism.

* Q. **W**HAT is Baptism?

A. Baptism is a Sacrament which washes away original sin and makes us Christians and children of God and of his Church.

Q. May all persons baptize?

A. Yes; in case of absolute necessity.

* Q. How is Baptism given?

A. By pouring water on the head of the person that is to be baptized, say-

ing at the same time: *I baptize thee, in the name of the Father, and of the Son, and of the Holy Ghost. Amen.*

ARTICLE 2

Of Confirmation.

* Q. **W**HAT is Confirmation?

A Confirmation is a Sacrament which gives the Holy Ghost, with the abundance of his graces.

* Q. Who is the Holy Ghost?

A. The third person of the Blessed Trinity. (a)

* Q. Why is the Holy Ghost given to us in the Sacrament of Confirmation?

A. To make us perfect Christian.

* Q. How does Confirmation make us perfect Christians?

A. By giving us strength to confess Jesus-Christ.

* Q. In what does the confessing of Jesus-Christ consist?

A. In declaring openly for him, and for the holy maxims he has left us.

* Q. Does Jesus-Christ require us to

(a) The rest of this Chapter is only proper for persons about to receive the Sacrament of Confirmation.

declare ourselves in this manner?

A. Yes; for he says in the Gospel, that, at the day of Judgment, he will acknowledged before his heavenly Father all those who shall have acknowledged him before men; and that he will deny those who shall have denied him and his doctrine.

Q. By whom is the Sacrament of Confirmation administered?

A. By the Bishop.

Q. What ceremonies are used in the administration of this Sacrament?

A. The Bishop prays for those he confirms, lays his hands upon them and anoints their foreheads with holy Chrism, in the form of a cross.

Q. What does the laying on of the Bishop's hands signify?

A. It signifies that the Holy Ghost come to reside in the souls of those who receive this Sacrament with suitable dispositions.

Q. What is holy Chrism?

A. Holy Chrism is a composition of oil and balm, consecrated by the Bishop on Maundy, or Holy Thursday.

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Q. Are there not other ceremonies used in the administration of this Sacrament?

A. Yes; the Bishop gives the persons he confirms a slight stroke on the cheek, saying: *Peace be with thee.*

Q. Why does he do so?

A. To put us in mind that, after the example of Jesus-Christ, we should patiently endure all sorts of injuries.

* **Q.** What are the necessary qualifications for the reception of this Sacrament?

A. We should have, 1°. A sufficient knowledge of the Mysteries of our Religion; 2°. Be in the state of sanctifying grace, and 3°. Have a great desire to receive the Holy Ghost.

Q. Would it be a sin not to receive Confirmation?

A. Yes; if it were through neglect, contempt, or an attachment to sin.

* **Q.** Is there any particular motive that should induce us to receive the Sacrament of Confirmation worthily?

A. Yes; and this motive is, because we can receive it but once.

ARTICLE 3.*Of the Eucharist. (a)*

(a) The Eucharist is placed here, to keep the order of the Sacraments; but full liberty is left to those Catechists who would rather have it placed after the Sacrament of Penance.

§. 1.

Of the Eucharist in general.

* Q. **W**HAT is the Eucharist?

A. The Eucharist is a Sacrament that contains really and truly the Body and Blood, Soul and Divinity of Our Lord Jesus-Christ, under the forms of bread and wine.

* Q. How does the Sacrament of the Eucharist become the body and blood of Christ?

A. By the words of consecration, which the Priest pronounces.

* Q. What is the effect of those words?

A. By the words of consecration, the bread is changed into the true body, and the wine into the true blood of Jesus-Christ.

Q. How is this change called?

A. It is called *Transubstantiation*, that is to say, the change of one substance into another.

• Q. Does any thing remain of the bread and wine, after the consecration?

A. No ; there remains nothing but the forms and appearances.

Q. What do you mean by forms or appearances?

A. I mean thereby what falls under our senses, as the figure, the colour, the taste, &c.

• Q. Is there any thing under the form of bread, but the body of Jesus-Christ?

A. Yes ; there is also his blood, together with his soul and divinity ; in a word, the whole person of Jesus-Christ.

• Q. And under the form of wine ?

A. The whole person of Jesus-Christ is there likewise.

• Q. When the Host is divided, under what part is Jesus-Christ?

A. He is whole and entire under each part.

Q. When only a part of the Host, or only one form is received, is Jesus-Christ received wholly?

A. Yes ; because Jesus-Christ is whole under each form, and under each part of the forms:

* Q. Should we adore the body and blood of Jesus-Christ in the Eucharist?

A. Yes; by all means; because the body and blood of Jesus-Christ are inseparably united to his divinity.

§. 2.

Of the Mass.

* Q **W**here is the Sacrament of the Eucharist operated?

A. At the Holy Mass.

* Q. What is the Mass?

A. The Mass is the oblation of the body and blood of Jesus-Christ, made to God by the Priest.

Q. What should principally occupy us during Mass?

A. We should offer up Jesus-Christ to the Holy Trinity, with the same intentions as he offers himself.

Q. What are those intentions?

A. They are the following: 1^o. To adore God, 2^o. To appease his anger. 3^o. To beg his graces. 4^o. To thank him for all his benefits and blessings.

Q. How may we assist profitably at Mass, by the help of these four points?

Communion, pray for the help of divine grace. 4°. From the Communion to the end of the Mass, return thank for all the blessings we have received. This method of hearing Mass is particularly recommended to such as cannot read.

§. 3.

Of Communion.

* Q. What is meant by Communion ?

A. The receiving of the Sacrament of the Eucharist.

Q. When are we obliged to receive the Communion ?

A. On three principal occasions, 1°. When we have attained to a sufficient age, and are sufficiently prepared, in the opinion of our Pastors. 2°. Every year at Easter, according to the fourth Commandment of the Church. 3°. When we are in danger of death.

* Q. What dispositions of soul should accompany us to the Holy Communion ?

A. The first disposition is to be in the state of grace ; the second is to have a great desire to receive Our Lord Jesus-Christ.

• Q. What is understood by being in the state of grace ?

A. Not to have our consciences burthened with mortal sin.

• Q. Though we should communicate in mortal sin, would we really receive Jesus-Christ ?

A. Yes ; but we would profane his body and blood.

Q. What dispositions of the body should we bring to the Holy Communion ?

A. 1^o. We should be decently and modestly dressed. 2^c. We should neither have eaten nor drunk from midnight, unless we are to receive the blessed Sacrament by way of Viaticum.

Q. May we communicate, at other times, than at Mass ? [son.

A. We should not, without some rea-

Q. How should we occupy ourselves during the Mass, at which we are to communicate ?

A. We should occupy ourselves with pious sentiments expressed in the following prayer, which may be repeated several times by those who cannot read

• *Prayer before Communion.*

“ DIVINE JESUS ! although thou art
“ not visible to my bodily eyes, I be-
“ lieve that it is thyself, whom thou
“ art about to give me. Alas ! I am
“ very unworthy of so great a favour,
“ after having dishonoured thee so of-
“ ten ; but thy infinite goodness con-
“ quers my rebellious heart, makes me
“ weep over my sins, and fills me with
“ love for thee, and with the most at-
“ tent desire to receive thee. Come
“ then, Saviour of the world, purify
“ my soul from all its stains. and esta-
“ blish thy throne therein for ever.”

Q. What is to be done after Com-
munion ?

A. A quarter of an hour at least should
be spend in returning thanks to God,
for having given himself to us.

Q. What ought to be the conclusi-
on of that thanksgiving ?

A. An entire oblation of ourselves
to our Lord. They, who cannot read,
may make use of the following prayer.

• *Prayer after Communion.*

“ It is true then, O Redeemer of

" mankind, that thou dwellest within
 " me, and that I am in possession of
 " thy body and blood, soul and divini-
 " ty. Receive, O Lord my most pro-
 " found adoration, which I unite with
 " those that the Angels and Saints render
 " thee in Heaven. O! what love, what
 " gratitude can ever equal the favour
 " bestowed on me! Accept, divine Je-
 " sus, the offering of all I have, and all
 " I am: dispose thereof according to
 " thy good pleasure, and grant me
 " grace never to displease thee."

Q. What must be thought of those
 who go out of the Church immediately
 after having received the Holy Com-
 munion, without performing this duty?

A. They must be thought to be ei-
 ther sick, or called away, by some ur-
 gent duty of religion or charity; other-
 wise they would be guilty of a great
 irreverence.

Q. How should we pass the day, on
 which, we have had the happiness to
 communicate?

A. We should pass it in retirement;
 often raise up our hearts to God; pay,

if possible, a visit to the Blessed Sacrament, in the afternoon, and remember, with gratitude and love, the favour received that day.

ARTICLE 5.

Of Penance.

* Q. **W**HAT is Penance ?

A. Penance is a Sacrament which remits the sins committed after Baptism.

* Q. Where the Sacrament of Penance received ?

A. It is received in the place where we confess, that is to say, commonly at the Confessional.

Q. What is to be done, in order to receive the Sacrament of Penance ?

A. We should confess all our sins with sorrow, to a Priest duly authorised ; and beg pardon of God, with the resolution of satisfying for them.

§. 1.

Of Absolution.

* Q. Do we receive the Sacrament of Penance as often as we go to Confession ?

A. No ; we only receive it, when the

Priest, gives us Absolution.

• **Q. What is Absolution ?**

A. The pardon of sins granted by the Priest, in the name of Jesus-Christ.

Q. Does not the Priest grant us pardon of our sins, every time we go to confession ?

A. No ; sometimes he thinks it necessary to defer absolution, in order to be the better assured to the dispositions of the penitent.

Q. What should a penitent do, when the Confessor with holds absolution ?

A. He ought to submit to that delay with humility ; remove the cause thereof, and prepare himself better for another time.

§. 2.

Of Confession.

• **Q. What is Confession ?**

A. Confession is a declaration of our sins made to the Priest, in order to receive absolution.

Q. What qualities should this declaration have ? [entire.

A. It should be humble, sincere and

Q. In what does the humility of Confession consist ?

A. In declaring our sins with great confusion, for having offended God.

Q. In what does the sincerity of Confession consist ?

A. In declaring our sins simply, as they are known to us, without exaggeration or excuse.

Q. In what does the integrity of Confession consist ?

A. In declaring all the mortal sins we may have committed, as far as we can remember them, after a serious examination.

Q. Should we also declare the number of times we may have committed each sin ?

A. Yes.

Q. Would it not be enough to say, I have committed this sin *often, sometimes, many times* ?

A. No ; this would not be an entire Confession.

Q. Must we declare the circumstances of our sins ?

A. Yes ; when they change the na-

ture of the sin, or notably aggravate the malice thereof.

Q. Give an example of a circumstance that changes the species of sin ?

A. The stealing of a holy vessel is not only a theft, but likewise a sacrilege.

Q. Give an example of a circumstance which notably aggravates the malice of sin ?

A. Should I have spoken ill of my neighbour from revenge, the sin is greater than if merely for the sake of talking.

* Q. Would it be a great evil to conceal a mortal sin in Confession, or some mortal circumstance of a sin ?

A. Yes ; it would render the Confession null and sacrilegious.

* Q. What is he obliged to do who has made such a Confession ?

A. To begin it again, and to accuse himself particularly of the crime committed, by concealing such a sin, or such a circumstance.

Q. Should we become guilty, if through a negligent examination of

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our conscience, a mortal sin, or some notable circumstance were forgotten?

A. Yes; we should become guilty.

§. 3.

Of Examination of Conscience.

Q. How should we prepare ourselves for the examination of our consciences?

A. By the sentiments expressed in the following prayer, made for persons who cannot read.

* *Prayer before the Examination of Conscience.*

“ Behold me, O Lord! at thy feet;
“ in order to declare unto thee, in the
“ person of thy minister, all the sins
“ of which I am guilty. Grant me gra-
“ ce to know them, and to confess them
“ all with sincerity, and to detest them
“ with all my heart. Amen.”

* Q. How are we to examine ourselves?

A. By bringing to mind our thoughts, words, actions and omissions.

* Q. How may we know whether we have offended God, by our thoughts, words, actions or omissions?

A. By comparing them with the Commandments of God and of the Church.

Q. Give me an example.

A. By despising my parents, I sin in thought against the fourth Commandment of God ; by holding indecent conversation, I sin in words against the sixth Commandment ; by taking what belongs to another person, I sin by action against the seventh Commandment ; by not hearing Mass on a Holy-day, I sin by omission against the second Commandment of the Church.

Q. Should we examine ourselves upon any other points ?

A. Yes it is proper to examine ourselves upon the capital sins, upon our habits and passions ; upon the duties of our calling ; and upon the places and persons we have frequented.

Q. What length of time should we employ in the examination of our conscience, before Confession ?

A. As much as we would employ in preparing for and important affair.

Q. How should we finish the Exa-

mination of conscience?

A. By an Act of Contrition.

Q. Make an Act of Contrition.

A. O my God! I am heartily sorry,
&c. see page 9.

§. 4.

Of Contrition.

* Q In order to obtain pardon in the Sacrament of penance is it sufficient, to declare our sins to the Priest?

A. No; besides this, we must absolutely have Contrition.

* Q. What is Contrition?

A. An inward sorrow and regret for having sinned against God, with a firm resolution never more to offend him.

Q. Is it enough to repeat one or more acts of Contrition, in order to have this sorrow?

A. No; Contrition must proceed from the heart; for it must be *interior*.

Q. Can we produce of ourselves that sorrow in our heart?

A. No; it is a gift of God, which we must humbly beg of him, and which can come from no other source.

Q. Would that Contrition be sufficient which proceeds from a sorrow for having offended God, on account of the dishonour, or temporal loss which ensues?

A. No; that would be altogether a wordly sorrow; whereas the Contrition which procures the pardon of sin be *supernatural*.

Q. On what motives ought our Contrition to be grounded?

A. On the following; 1^o. The infinite goodness of God, which we have offended. 2^o. The benefits of God, & our own ingratitude. 3^o. The passion and death of Jesus-Christ, of which our sins are the cause. 4^o. Hell, that we have merited, and Heaven that we have lost.

Q. Ought our sorrow to be great for having offended God?

A. Sin being the greatest of all evils, our sorrow, for having committed it, should be the greatest of all sorrows, and this is the reason why Contrition should be *sovereign*.

Q. Is it enough to detest only a part of our mortal sins?

A. No; because Contrition ought to

be universal.

• Q. May we limit the resolution of not offending God, to some days or months?

A. No; we must be resolved never more to offend him.

§. 5.

Exercise for Confession.

• Q. When the time of Confession is come, what are we to do?

A. Kneel down by the Confessor, so as not to look him in the face, make the sign of the Cross, and say :

In English.

In Latin.

Bless me, Father, for I have sinned.

Benedic mihi, Pater, quia peccavi.

I Confess to Almighty God, &c.

Confiteor Deo omnipotenti, &c.

As far as, Through my fault. page 7.

As far as, *Meâ culpâ.*—page 7.

• Q. What is to be done afterwards?

A. Declare how long it is since you were at Confession last; whether you received absolution the last time; and whether you have performed the penance imposed on you. Then commence

your Confession, saying at each article,
I accuse myself of, &c.

* Q. The accusation of sins being over, what is to be said?

A. We should say: "I accuse myself moreover of many other sins which I do not, at this present time, remember, and of those of my whole life; I beg pardon of God, Absolution and Penance of you, my ghostly Father."

Q. How should we receive the admonitions of our Confessor?

A. We should receive them with much respect; with a desire to put them in practice; and with submission to the Penance he imposes; then finish the *Confiteor*.

In English.

In Latin.

Through my fault, &c. | Meâ culpâ, &c.

Q. If the Confessor thinks proper to grant us Absolution, what is to be done?

A. While he gives it, we should renew our act of Contrition, then retire; thank God for the grace just received, and perform, as soon as possible, the penance enjoined us.

Q. In what terms should we express our thankfulness, after having received absolution ?

A. They who cannot read, may say the following prayer, as often as they desire.

** Prayer after Confession.*

“ I am no longer thy enemy, O my
“ God! By the virtue of the Sacrament
“ which I have just received, thou hast
“ healed the wounds of my soul ; thou
“ hast received me into thy favour ;
“ thou hast revived the merits of
“ my good works, which were dead
“ through sin, and thou hast changed
“ the eternal damnation, which my sins
“ deserved, Grant me, O God, the gift
“ of perseverance in thy service, Ah !
“ let me rather die a thousand deaths
“ than offend thee again.”

§. 6.

Of Satisfaction.

*** Q.** What is Satisfaction ?

A. A reparation we owe to God and our neighbour for the injury or wrong done them by sin.

Q. How can we satisfy God?

A. We satisfy God, 1^o. by the pains

and afflictions of this life, when we accept them with patience and resignation.

2^o. By the practice of satisfactory works, such as prayers, fasting, and alms deeds.

3^o. And principally, by the faithful accomplishment of the penance enjoined by the Confessor.

Q Can we of ourselves satisfy the divine Justice?

A. No; Jesus-Christ only, our Sovereign Mediator, can render our satisfactions meritorious by offering them to God the Father.

Q. How can we satisfy our neighbour?

A. By repairing the wrong done him in his person, his goods or his honour.

Q. What are *Indulgences*?

A. We understand by Indulgences the remission of the temporal punishment due to sin, after the guilt is remitted, granted by the Church to her children.

Q. What is to be done, in order to receive an Indulgence?

A. We must be in the state of grace, and faithfully accomplish the conditions upon which it is granted by the Pope or by the Bishop.

ARTICLE 5.

Of Extreme-unction.

• Q. **W**HAT is Extreme-unction ?

A. Extreme-unction is a Sacrament instituted by J.C. for the spiritual and bodily ease of the sick.

Q. At what time is this Sacrament to be received ?

A. When we are in danger of death by sickness ; but we should not wait till the last moment.

ARTICLE 6.

Of Orders.

• Q. **W**HAT is understood by Holy Orders ?

A. Holy Orders is a Sacrament which gives power to perform the clerical functions, and grace to perform them worthily.

ARTICLE 7.

Of Matrimony.

• Q. **W**HAT is Matrimony ?

A. Matrimony is a Sacrament which

sanctifies the union of a man with his wife.

Q. To what are they exposed who receive the Sacrament of Marriage in the state of mortal sin ?

A. Besides the sacrilegious profanation of this Sacrament, of which they become guilty, they expose themselves, and their children to the malediction of God.—*End of the Catechism.*—

THE ANGELUS DOMINI,

To be said morning, noon and night, in memory of Our Saviour becoming man for our salvation.

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|--|--|
| <p>v. Angelus Domini nuntiavit Mariæ.</p> <p>r. Et concepit de Spiritu Sancto. Ave, Maria, &c.</p> <p>v. Eccè ancilla Domini.</p> <p>r. Fiat mihi secundum</p> | <p>v. The Angel of the Lord declared unto Mary, (<i>that she would be the mother of the Saviour.</i>)</p> <p>r. And she conceived of the Holy-Ghost.</p> <p>Hail, Mary, &c.</p> <p>v. Behold the hand</p> |
|--|--|

dum verbum tu-
um.

Ave, Maria, &c.

v. Et Verbum ca-
ro factum est.

r. Et habitavit in
nobis.

Ave, Maria, &c.

v. Ora, pro nobis,
Sancta Dei Ge-
nitrix.

r. Ut digni effici-
amur promissio-
nibus Christi.

OREMUS.

GRATIAM tuam,
quæsumus, Domi-
ne, mentibus nos-
tris infunde, ut,
qui Angelo nunti-
ante, Christi Filii
tui Incarnationem
cognovimus, per

maid of the Lord:

r. May it be done
unto me accor-
ding to thy word.

Hail, Mary, &c.

v. And the Word
was made flesh;

r. And dwelt a-
mong us.

Hail, Mary, &c.

v. Pray for us, o
Holy Mother of
God.

r. That we may be
made worthy of
the promises of
Christ.

LET US PRAY.

POUR forth, we
beseech thee, O
Lord, thy grace
into our hearts,
that we, to whom
the Incarnation of
known by the mes-
sage of an Angel,

may by his Passion and Cross be brought to the glory of his Resurrection: Through the same Christ our Lord. Amen.

Passionem ejus et Crucem ad Resurrectionis gloriam perducamur: Per eundem Christum Dominum nostrum. R. Amen.

Holy-days of obligation

Throughout the Diocess of Quebec.

ALL Sundays.

The Circumcision of Our Lord, *Jan. 1.*

The Epiphany of Our Lord, *Jan. 6.*

The Annunciation of the B. V. M.

*March 25.**

The Ascension of Our Lord.

Corpus Christi Day.

S. S. Peter and Paul, *June 29.*

All Saints day, *Nov. 1.*

The Conception of the B. V. M. *Dec. 8.*

Christmas-Day, *Dec. 25.*

* When the Feast of the Annunciation is removed to another day than the 25th. of March, it is a work-day.

Festival Days of devotion.

MONDAY and Tuesday in Easter-week.

Monday and Tuesday in Whitsun-week.
The Eighth day after *Corpus Christi* day.
The Feast of St. Stephen, Mart. *Dec. 26.*
The Feast of St. John, Ap. *Dec. 27.*

Solemnities fixed to the SUNDAYS.

THE first Sunday in February,—The Purification of the B. V. M.
The first Sunday after the 19th. of February,—St. Matthias.
The first Sunday after the 13th. of March,—St. Joseph, First Patron of the Country
The first Sunday in May,—S. S. Philip and James.
The first Sunday after the 20th. of June,—St. John the Baptist.
The first Sunday after the 16th. of July,—St. James.
The first Sunday after the 23d. of July,—St. Ann.
The first Sunday after the 6th. of August,—St. Lawrence.
The first Sunday after the 15th. of August,—St. Bartholomew.
The first Sunday after the 22d. of August,—St. Lewis.

The second Sunday in September,—the
Nativity of the B. V. M.

The first Sunday after the 16th.—St.
Matthew.

The first Sunday after the 23d.—St.
Michael.

The first Sunday after the 24th. Octo-
ber,—St. Simon & St. Jude.

The last Sunday of Nov.—St. Andrew.

The Sunday before the Conception,—
St. Francis Xavier, second Patron
of the Country.

The Sunday before Christmas-day,—
St. Thomas.

*Particular Feasts falling on the
Sundays.*

THE third Sunday after Easter,—The
Holy Family of Jesus, Mary, Joseph.

The second Sunday in July,—The De-
dication of the Cathedral Church and
other Churches of the Diocess.

The first Sunday after the 14th. of Au-
gust,—The Assumption of the B. V. M.

The first Sunday in October,—The
Holy Rosary.

The nearest Sunday to the 22d. of Oc-

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tober, -The Feast of our Lady of Victory.
The first Sunday after All Saints day, -
The Patronal Feasts of the Parishes.

FASTING DAYS.

1^o **A**LL the days in Lent, except
Sundays.

2^o. The Ember-days, *or*
The Wednesdays, Fridays, and Satur-
days next following,

The first Sunday of Lent :

Whit-Sunday :

The 14th. September, *or* the Exalta-
tion of the Holy Cross,

And the 13th. of December *or* the third
Sunday of Advent.

3^o. The following Eves *or* Vigils,

Of Christmas-day.

Of Whitsunday.

Of St. John the Baptist.

Of S. S. Peter and Paul.

Of St. Lawrence.

Of the Assumption of the B. V. M.

Of St. Matthew.

Of S. S. Simon and Jude.

Of All Saints.

Of St. Andrew.

N. B.—If any of these Vigils fall upon a Sunday, the fast day is to be kept upon the Saturday before.

When the solemnity of a Feast is translated to the Sunday, the fast day is kept on the Saturday, the eve of that Solemnity.

Days of Abstinence from flesh meat, though not fasts.

1. **A**LL Sundays, in Lent.
 2. St. Mark's day, unless it falls in Easter-week; for, in this case, both the abstinence and procession to be observed on that day, are transferred to the Monday after Low-Sunday.
 3. Rogation days, being the three days before Ascension day.
 4. All Fridays throughout the year.
 5. All Saturdays, except from Christmas day, till the solemnity of the Purification.
- N. B.*—If Christmas-day fall on Friday or Saturday, it is not kept with abstinence from flesh.

ADVENT.

THE first Sunday of *Advent* is always that which either falls on St. *Andrew's* Day, or the next to it, either before or after; that is, from the 27th. of *November*, to the 3d. of *December* inclusively.

The Time in which the Church forbids the solemnizing of Marriage.

THE solemnizing of Marriage is forbidden from the *First Sunday* of *Advent*, until *Epiphany* inclusively, and from the beginning of *Lent*, until *Low-Sunday* inclusively. At all other times, it may be solemnized.

The manner of lay persons baptizing an Infant in case of danger of death.

TAKE common water, pour it on the head of the child, and when you are pouring it, say the following words; *I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.*

NECESSARY RULES FOR A
CHRISTIAN.

You must often examine your thoughts, words, and actions, specially after much business, speaking, &c. that you may discern and amend your faults.

Hold your peace in such things as belong not to you, and where your speech is not for the honour of God, and the good of your neighbour.

Often call to mind your life past, and what Our Saviour suffered for you in every hour of his.

You must live as though you had nothing, and yet possessed all things: and remember, that meat, drink, and cloaths, are a Christian's riches.

Offer yourself entirely to God: and though you have nothing to requite his favours with, but yourself, you will be comforted, when you consider that *He gives all, that gives himself.*

The Apostles left their poor boats and nets, and received for them a most ample reward. The poor widow gave only two mites, and her oblation was pre-

ferred before those of the richest persons.

He easily parts with all things, who always considers that he must die, and be taken from them.

In public Assemblies, use no extravagant or unusual gestures; but in all things, observe a great modesty and discretion.

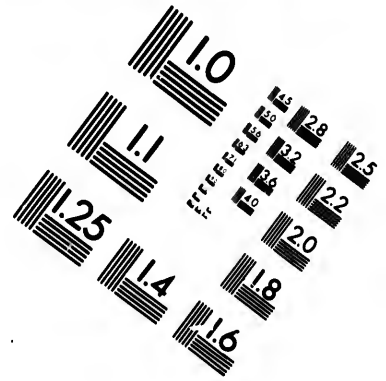
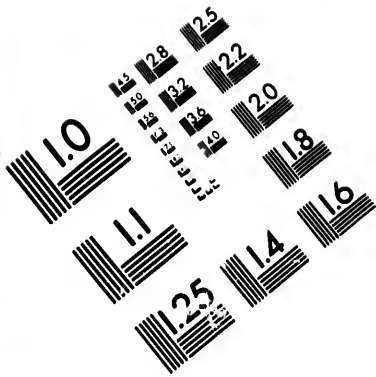
In all things, desire and prefer that which conduceth most to the service and glory of God; such as to comfort the afflicted, reconcile such as are at variance, visite the sick, and such as are in prison, and relieve the poor.

Never go to bed with any disquiet on your mind, but endeavour to pacify your conscience by Confession or an act of Contrition.

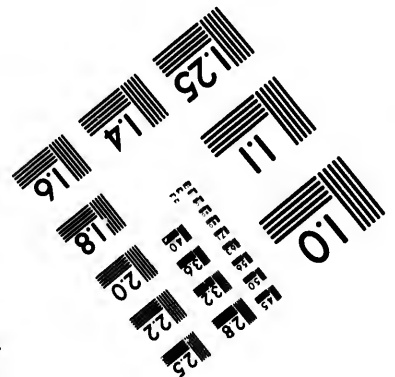
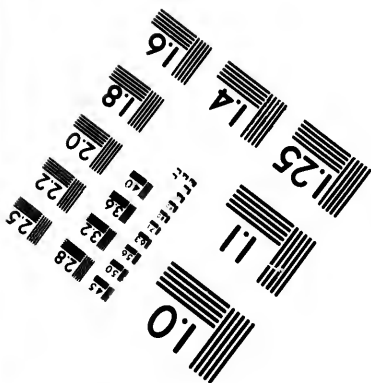
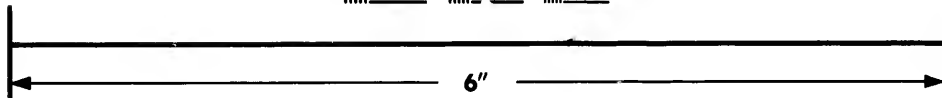
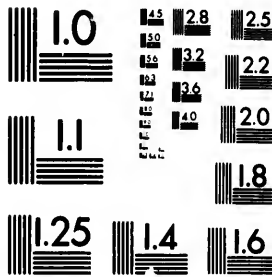
Every month, at least, confess your sins, often make acts of Contrition, and daily use Aspirations, or ejaculatory prayers; so that you may prevent the deceits of the Devil.

FINIS.





**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

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*TABLE showing the beginning of Lent and
Easter-day, for 25 Years.*

Years.	Ash Wednesday.	Easter Day.
1829	4 March	19 April
1830	24 February	11 April
1831	16 February	3 April
1832	7 March	22 April
1833	20 February	7 April
1834	12 February	30 March
1835	4 March	19 April
1836	17 February	3 April
1837	8 February	26 March
1838	28 February	15 April
1839	13 February	31 March
1840	4 March	19 April
1841	24 February	11 April
1842	9 February	27 March
1843	1 March	16 April
1844	21 February	7 April
1845	5 February	23 March
1846	25 February	13 April
1847	17 February	4 April
1848	8 March	23 April
1849	21 February	8 April
1850	13 February	31 March
1851	5 March	20 April
1852	25 February	11 April
1853	9 February	27 March

